

CHRISTIAN INTELLIGENCER.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

[PAYABLE AT THE END OF SIX MONTHS]

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DOCTRINAL.

FOR THE CHRISTIAN INTELLIGENCER.

A SERMON

Delivered before the Universalist Society in Norway,
January, 1824—By JABEZ WOODMAN, A. M.

Isaiah xlv. 21, 22.—*"And there is no God else besides me; a just God and a Saviour; there is none besides me. Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."*

In this chapter from which our text is selected, we have one of the most remarkable prophecies, contained in the Old Testament dispensation. "That a King named Cyrus should become exceedingly powerful; that God would go before him, and grant him great victories; that he would give him immense riches and the Monarchy of Asia, and that his prince would grant the Jews leave to return to their country, and cause them to rebuild Jerusalem and the temple." These important and highly interesting things were predicted two hundred years, before they took place; at the expiration of which period, Cyrus published an edict, in behalf of the Jews, causing them to return to their own native land. These prophecies having been so completely fulfilled, afford the most irrefragable evidence of the divine original of the Scriptures; and that there is a God, perfectly well acquainted with all future, as well as present and past events, and presiding over the universe, with uncontrollable dominion. In this, as also in the former chapters, the one, only living and true God, is portrayed in the most legible characters, and is clearly distinguished from idols. That there is a God, "nature through all her works declares." The stretching forth and garnishing of the heavens, the regular moving of the planets, the whole systematic order predominating in the universe, particularly in the forming and replenishing of the earth, must have been effected by a Being infinitely powerful, self-existent, independent and uncaused. The idea of the existence of a great first cause, being so conspicuous, Heathen nations, in all ages have conceded to it. Seneca observes, "That never was a nation so dissolute and abandoned, so lawless and immoral, as to believe there is no God." Plutarch also makes the following remark, "If you go over the earth, you may find cities without walls, letters, kings, houses, wealth and money, devoid of theatres and schools; but a city without temples and gods, and where is no use of prayers, oaths and oracles, nor sacrifices to obtain good, or avert evil, no man ever saw." Though the Heathens anciently believed, in the plurality of gods, yet the most enlightened among them ever supposed that the God Jupiter was Supreme and that all others were subordinate to him. Though mankind, by the study of nature, may give credence to the existence of a God, self-existent, independent and uncaused, yet without divine revelation, strange and superstitious ideas relative to his character and attributes are imbibed. We are, therefore, highly indebted to the kind Parent of nature, and under the strongest obligations to him, for the gift of the Sacred Volume; a light from heaven, an infallible directory, wherein his true character is wonderfully and gloriously delineated. As our heavenly Father, is the source of our present felicity, as well as the foundation of our future prospects, it may, therefore, justly be conceived that amid all our various acquisitions and attainments, a knowledge of his real character and attributes, and also of our duty towards him, is the most important. In attending to the subject before us, recourse will be had to several particulars, illustrative of the attributes of God, and our duty to look to him for salvation, and to none else.

And, first, God is a being of infinite goodness or benevolence. Goodness is so essential to the character of God, that without it there would be no God. Goodness belongs solely to God; "there is none good but one; that is God."—1st. xix. 17. God's goodness is great; the treasures of it can never be exhausted; nay, they can never be lessened. Though there have been such large communications of the goodness of God to his creatures, yet it remains an inexhaustible source; "the whole earth is full of his goodness."—Psalm cxix. 83. The goodness of God is universal; there is no partiality attached to it, in the least possible degree. "The Lord is good to all and his tender mercies are over all his works."—Psalm cxlv. 9. That Sun, which emits his cheering rays upon the refined European, diffuses also a genial warmth upon the untutored Indian. Hence we are taught to look up to our Creator, not simply as the Governor of some peculiar people or country, but as the indulgent and merciful Parent of the universal family, benevolent and kind to all the creatures of his hand. Surely tell us, "Truly God is good to all outwardly or inwardly, but still his special goodness will never be realized by all of the human family, in the coming world." What? will any have the presumption to tell us, that God is better to wicked men's bodies, than he will finally prove to be to their souls? The goodness of God shines conspicuously in all his dealings towards men; but the most luminous exhibitions of his infinite benevolence, was the mission of his dear son, into this world "to seek and to save that which was lost." "For God sent not his son into the world, to condemn the world; but that the world through him might be saved."—John iii. 17. The birth of this son, the beginning of the new creation, was ushered in by a choir of the celestial hosts, who sang "glory to God in the highest, peace on earth and good-will towards men." That all mankind have an interest in Jesus Christ, and will be made incomparably happy in the final consummation of things, appears well to comport with the infinite love and benevolence of God.

Secondly. God is omniscient. As God is perfect in all his attributes, he must, of course, be omniscient, or infinite in wisdom. Says the Psalmist, "For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether, thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—Psalm cxxxix. 4, 5 and 6. When we consider that "all things are thus naked and open to him with whom we have to do;" well may it be said that "such knowledge is too wonderful for us, we cannot attain unto it." The knowledge of finite creatures bears no proportion to omniscience. The most minute things, however, indistinguishable by us, are clearly seen by the Deity. If a single event, which ever did, or ever will take place, were not known by Jehovah, from eternity, then, his knowledge must be limited and of course imperfect. There is no succession of ideas with God; one day with him, is as a thousand years, and a thousand years as one day. Hence it is said that "all things are naked and open to him." There is no past nor future with him, but one eternal now. The things that are made, exhibit striking traits of the infinite wisdom of the great First Cause. Cast your eyes around you and consider the appearances of the world in which you live. The several parts of the world are nicely matched and ballanced, to preserve a general harmony, and each of these parts has its proper figure, proportion, situation and motion, either to produce its particular effect, or to form a beautiful and magnificent whole. In the arrangements of the sun, primary planets and their secondaries, there is beauty, grandeur and harmony, exhibiting to view, the wisdom of God. Though the wisdom of God is infinitely above ours, yet it would not be consonant with reason, for us to say, on that account,

that we cannot attain to any correct knowledge in nature or revelation. The book of nature is open for our instruction, and the book of revelation is put into our hands, for our learning and improvement, though the Author of them is infinitely above our knowledge and comprehension.

Thirdly. God is infinite in power. Almighty power is essential to the character of God. A weak Deity is an absurdity to the human mind. "The omnipotence of God may be argued from his independence;" all creatures depend on him, but he depends on no one. He is self-existent and independent. As wisdom is seen in planning, so power is seen in executing this beautiful and magnificent frame of nature. The sun, moon and stars, the vegetable, animal and rational creation, with the establishments by which they are all kept in their course, and supported in life, are indubitable proofs, of a power competent to bring them into existence and to preserve them in their stations. There is great power displayed, "in spreading out the north over the empty place, and in hanging the earth upon nothing; in bringing into existence, the various species of animals; in the different arrangements of matter, and in forming man but little lower than the Angels," out of the dust of the earth. Herbs and plants, fruits and the various productions, which the earth, warmed with the sun, refreshed with the rain, and cultivated by the fostering hand of industry, is made to yield, are also standing monuments of the infinite power of God. As God is omnipotent he is in every way adequate to the sustaining, upholding and preserving of all the works of his hand. The same power exerted in creation, is requisite for the preservation of the creatures made, agreeable to what is expressed in Paul's epistle to the Hebrews, first chapter and a part of the third verse; "And upholding all things, by the word of his power." The language of inspiration, represents the Most High, operating in every thing, superintending and directing every event. "I form the light, and create darkness; I make peace and create evil; I the Lord do all these things," is the language contained in our context. God makes not only prosperity, but even adversity subservient to his plans and purposes. Although God is secreted from a direct view of our corporeal eyes, under what we call means and secondary causes; yet in the scriptures he is exhibited to our view, "As operating in all things, and controlling them according to his own pleasure: directing by his own will, all things, both in the natural and moral worlds." It is said by the Psalmist, "surely the wrath of man shall praise thee; the remainder of wrath, shall thou restrain."—Psalm lxxvi. 10. The wrath of man may be so overruled, that, in the end, it may terminate, to the praise and glory of God, who gives it a check, when at its height: and whenever he pleases, appoints those barriers, over which it cannot pass, any more than the raging waves of the sea, can overflow their destined bounds. God has an uncontrollable dominion, over all things, both in the natural and moral worlds. Were he to withdraw his Almighty hand and preserving power, creatures would soon come to destruction and perish, and the whole fabric of universal nature would at once fall to pieces. A consideration of the infinite power of God, is that which affords consolation to those who have any just conception of his true character, that all his glorious attributes harmonize together, and that they all centre in love. Such can adopt the following language of the Psalmist, in the 46th Psalm, "Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Though God is infinite in power, yet he will never do any thing, but what is calculated for the good of his creatures. Whatsoever the benevolence of God dictates, his wisdom plans, and his power carries it into operation.

TO BE CONTINUED.

FOR THE CHRISTIAN INTELLIGENCER.

BRIEF EXPOSITOR—NO. 2.

Think not that I am come to send peace on earth : I am not come to send peace, but a sword.—Mat. x. 34.

While some have attempted to spiritualize several words in the above text, and make it mean that afflictions and discouragements are, in a measure, the common lot of all men, the righteous as well as the wicked, others have pretended that the Saviour was speaking of the unhappy divisions and disputations which would arise, in consequence of an abuse of his religion, and which we see do actually exist in christendom. Observing the wide difference of opinion which obtained among men equally entitled to respect and veneration, and discovering that each party was engaged to make the words of Jesus mean any thing, except what they say, I began to surmise that the text was an interpolation, and introduced rather as an apology for this abuse of religion, than as a principle of its doctrine. But on examination I found nothing to justify the suspicion that it was an interpolation. The question then arose, How can Jesus be called "the Prince of Peace," if he came "not to send peace, but a sword?" The question is important and must be satisfactorily answered. Fortunately, I have found an explanation, which removes all difficulties, and throws a flood of light on that misinterpreted portion of scripture.

1. We must consider that the word "peace" admits of more than one definition. It is used here, in reference to the false expectation of the Jews. They imagined that when the Messiah should come, he would restore to them their former privileges, and give them temporal peace.

2. The words, "the earth," mean only, this land, i. e. the land of Judea; and so the original should be rendered. The intention of our Lord was to admonish them against supposing, as the Jews generally did, that he came to send the Romans out of their land, and give them that temporal prosperity which they expected. Instead of realizing those flattering anticipations, they might expect the Roman "sword" would be sent, to cut off a disobedient and rebellious nation. The cup of iniquity was nearly full, and the thunders of war would soon break over their devoted heads. Indeed, the Jews were divided among themselves into murderous factions, and continued to annoy each other with cruelty, till the land was desolated with the Roman "sword," of which Jesus spake. The dominion of the true Messiah being of a spiritual and heavenly nature, the Jews were wholly disappointed in their expectations, and therefore rejected him as an impostor. Hence said the Saviour, to his followers, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John xiv. 27. The different kinds of peace, are held forth in the words just quoted, which we may presume were in the mind of Christ, when he said, "Think not that I came to send peace on this land."

3. There is nothing in the threatenings of God against his promises: all will be fulfilled in due time, to the display of equal goodness, and the willing subjection of all things to Christ. The attributes of God perfectly harmonize, and when properly understood, the honor and glory of the divine character is alike concerned in every act, relating to the family of man. The mediatorial character of Christ, as revealed in the bible, is unspeakably glorious; and the united testimony of both Testaments, goes to prove that his grand empire will embrace both Jews and Gentiles.

Nothing can be more arbitrary and irrational than to force the meaning of particular sayings, beyond their intended limits, and make those refer to the future and eternal world, which were peculiarly descriptive of scenes in the present state of things. Our Saviour's discourses were addressed to a people whose political and moral condition, was dissimilar to the rest of the world, and though the things which were spoken and written aforetime, should be for our admonition, reproof, and instruction in righteousness, we should not forget to recognize their original application. Let us adopt the song of angels, as the

MOTTO to the real christian system; GLORY TO GOD IN THE HIGHEST; AND ON EARTH PEACE, GOOD-WILL TOWARDS MEN.

CHRISTIANOS.

FOR THE CHRISTIAN INTELLIGENCER.

SKETCH PREACHER—NO. 7.

Matthew ix. 13.—*I am not come to call the righteous but sinners to repentance.*

In this passage, our divine Master asserts, in a concise, but forcible manner, the grand object of his mission into this world. In order to make a deep and lasting impression upon the feelings of mankind, he declares it both negatively and positively. 1. In the negative, "I am not come to call the righteous" to repentance. 2. Positively, "I am come to call sinners to repentance." This declaration of our Lord, is of itself, a valid reason why sinners should repent and turn to God, who "will abundantly pardon." The great object however, of the Redeemer's advent, is expressed in the scriptures by a different phraseology, and in order fully to understand the meaning of one, it is probably necessary to be familiarly acquainted with all. Our limits forbid the notice of but few passages in which this subject occurs. "God sent not his son into the world to condemn the world, but that the world through him might be saved."—St. John iii. 17. "I am come that they might have life, and that they might have it more abundantly."—St. John x. 10. "Ye know that he was manifested to take away our sins."—1 John iii. 3. And the great Teacher, who "spake as one having authority," includes every thing which belongs to his mission in the following comprehensive sentence. "I came down from heaven, not to do mine own will, but the will of him that sent me." St. John vi. 38. Now all these are but different ways of expressing the same thing. They are equally descriptive of the work, which it was "the meat and the drink" of the Son of God "to finish." This work was "to call sinners to repentance; to take away their sins; to save them; to give them life more abundantly," or to give them "eternal life, which God, who cannot lie, promised in Christ before the world began." Hence we perceive that when sinners are called to repentance by the Saviour of the world, it is with a view to their salvation from sin. He is hereby prosecuting the grand and glorious work of "taking away the sin of the world," and of "making all things new." The work of salvation is not disconnected with "repentance unto life, which needeth not to be repented of." When Christ effectually calls a sinner to repentance, he saves him, and when he saves a sinner, he effectually calls him to repentance.

We will now attend to some probable reasons why Jesus did not come to call the righteous. 2. Why he did come to call sinners to repentance. 3. The means which he used to enforce it. 4. The nature and probable result of this call. Why then did not the compassionate Redeemer come to call the righteous to repentance as well as others? 1. Because in the most unqualified sense, there were no such to call. "All had sinned and come short of the glory of God." It is written, "There is none righteous, no not one." "There is not a just man upon earth that doeth good and sinneth not." There were thousands who thought themselves righteous and despised others, but when "weighed in the true balance, they were found wanting." The vaunting pharisee, when thus tested, is found to be a guilty and miserable sinner. We mean not by these remarks to deny a comparative righteousness to man, when measured with his fellow man. But we do contend, that when we say of a man, he is more righteous than another, we should express the truth more precisely to say, he is less sinful. There are none perfectly righteous. But 2d. Were there any, who were, properly speaking, righteous, they needed no repentance. "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons, who need no repentance." From these words of the Lord Jesus, it is plain that a purely righteous man is not a subject of repentance. His heart is as it should be, right toward God and toward man. "His fruit is unto holiness, and the end ever-

lasting life." Of course, had the Son of God come to call characters of this description to repentance, his mission was in fact, to no real purpose at all. It originated in folly, and will eventuate in the accomplishment of—nothing. But it was an arrangement of the Almighty, all the measures of whose government are dictated by consummate wisdom.

We proceed to inquire, 2d. Why Jesus came to call sinners to repentance. 1. Because they needed it, and it is the nature of God to bestow on his creatures whatever is needful for them. Look through the wide range of being, and you will perceive that every needful mercy is timely scattered among every grade, by the invisible, but all-sustaining hand of the beneficent Creator. 2. They were proper subjects of repentance. Though depraved, they are not totally so. Sin is an element in which they are restless and wretched. It is incapable of entire naturalization in the heart. The sinner is therefore, susceptible of the salutary impressions of "godly sorrow." 3. It was necessary to the honor of Christ, as the Saviour of the world. The success of salvation, we have seen, is inseparable from bringing sinners to repentance. 4. The principal end which God had in view in the creation of man, cannot be answered without this call. The assembly's catechism rightly says, "The chief end of man is to glorify God, and enjoy him forever." But man is a sinner. By sin he dishonors his Maker, and pierces himself through with many sorrows. Genuine penitence of heart is the medium allotted by infinite wisdom and goodness, through which he may "glorify God and enjoy him forever." "Without holiness no man shall see the Lord." Are not these sufficient reasons to justify "the Friend of sinners" in leaving "the glory which he had with the Father before the world was," that he might call them effectually to repentance? What condescension and faithfulness, what melting love, what untiring perseverance were exhibited by the Captain of our salvation in the prosecution of this necessary and interesting work.

But let us inquire whether the means used were appropriate to the difficulties and importance of the undertaking. Our remarks, however, upon the remaining particulars of this subject, will be reserved for another number. In the mean time let us "repent, that our sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

FOR THE CHRISTIAN INTELLIGENCER.

CHRISTIAN OPITULATOR—NO. 17.

In confirmation of our former remarks, we may proceed to reason further on the character of God, from the nature of true religion. By Religion we understand, "the imitation of the God who is worshipped." By true religion, the imitation of the true character of Deity. Let us attend, for a little while to the moral obligation and duties, which derive their sanction from God.

It seems to be a first principle, implanted in the breast of every savage man, that the common nature and condition of our species,—their mutual wants and equal dependance, involve both the propriety and the necessity of the exercise of fraternal affection. Man feels that he should recognize his fellows as his brethren, possessing claims to his generosity and forbearance. This sentiment is so early imbibed and matured, that, all acknowledge it to be a duty incumbent upon man, to love one another. This disposition being exercised, he is led on to seek the welfare of those within the circle of his influence; and when his sphere of action ends, to extend the wide wish of felicity to the whole human family. Nothing short of this can satisfy that inward informer, who, ever listening, knows the secrets of our minds, and minutes down, to our own confusion, every disposition we imbibe that serves to restrain our benevolence.

Why is it, that every man knows it to be his duty to love his species and to regard their welfare? It is because he is sensible that thus he secures the approbation of his God, and imitates His doings. We have often thought that the character of Deity might be learned from the irresistible convictions of many concerning what is, and what is not his duty to per-

form. We do not say this will always be true. In respect to the primary convictions, it always will. But the history of past ages too frequently shows, that an extreme zeal to defend and maintain what is fondly termed religion, has deafened man to that still small voice, which whispers peace and good will; and has caused him to suppose, and that too sincerely, that he was in the way of his duty, when he was pursuing those courses, which were in fact criminal. The rack and the stake have, perhaps honestly, been employed to maintain that religion, which requires every effort to preserve the lives and secure the welfare of each individual.

There is a law written upon the heart of all men, and confirmed by the sacred Scriptures, that we should seek to imitate the character of God, who alone is the standard of perfection; and it is only, when in obedience to this law we extend our affections to the whole of our species, that we feel approved, and are conscious of having, thus far, fulfilled our religious obligations.

Now if we are required to be like God; and if we feel certified of the approbation that awaits us when we extend our love to all; we conclude that, in loving all our fellows, we imitate God, and thereby describe his true character by our own conduct. Are we required to do good to all our fellow men? It is only because "God is good to all." Is it our duty to have mercy upon all? The reason is obvious: "God's tender mercies are over all his works," and they "endure forever." Are we commanded to love our friends—our enemies? It is because "God is Love." "Love-worketh no ill." "God commended his love toward us, while we were sinners;" and "what he once loveth he loveth to the end." "With him is no variableness or shadow of turning."

There never could have been a conviction in man, that he was under obligations to love his fellows, did it not originate in God. He never would have been required to "love his enemies," did not God also love them. No stream can rise higher than its fountain. Let us then inquire: If God truly be love—if he love all the creatures of his care—if he desire their welfare and labor for their felicity, (all which, in imitation of him, we know it is our duty to do) what power on earth or power in heaven can defeat his purposes or separate his affections? Who shall change the mind of Immutability? It seems to us, that such as limit the benevolent designs of Deity to a part of mankind, must, if they live up to the sentiments they embrace, practice upon a new system of religious duties, which at every step, exposes them to the dreadful reproaches of a faithful conscience.

ORIGEN.

THE FORCE OF EDUCATION.

I now come to make it evident, that mankind universally, according to the scriptures, shall, in the final result of things, be happy. And I am in no strait here for want of forcible arguments, as those may be ready to imagine, who have been accustomed to read the bible under a strong bias in favor of contrary principles. This was the manner, I freely own, in which I formerly read the sacred scriptures: Nor could I, for a while, without considerable difficulty, consult them upon the present point unrestrained from previously imbibed sentiments. It was with care and pains that I brought myself so far to suspect the truth of common doctrines, as to be able, with tolerable freedom of mind, to inquire whether this had a just foundation in the word of God or not. But when I had once disengaged myself from the influence of former notions, so as to be able to look into the scriptures with a readiness to receive whatever they should teach for truth, it was truly surprising to me, to find in them such evident traces of the doctrine I am now going to prove to be a revealed one. And indeed the difficulty in this part of my subject is not so much to find good evidence, as to collect it together from various parts of the Bible, and arrange it in such order, as that the reader may easily have a clear and distinct view of it, and be able, without perplexity, to judge upon it in its full and united force.—*Chauncy.*

CHRISTIAN INTELLIGENCER.

PORTLAND, SATURDAY, FEB. 14, 1824.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

QUESTION AND ANSWER.

Is there any scripture authority for what are called, 'Revivals of Religion.'—(See No. 13.)

REPLY.

In answering the above Question, we would inform "No Calvinist," that there is nothing said expressly, in the Scriptures, concerning revivals of religion. The apostle says, "Sin revived and I died."—(Rom. vii. 9.) And it may perhaps be equally proper to say, Religion revived, and I lived. But considering the popular meaning of a Revival, we think that certain excitements recorded in the scriptures, would correspond with them to a considerable extent. These Revivals relate to the professors of the respective religions. When a church and society rise from a cold and languid state, and become active in making proselytes to their cause, it is called a revival of religion. But it could not revive in such as never had it. More properly speaking, perhaps, it is the people who revive, and propagate their religion. So far as our observation has extended, these revivals are scenes of proselyting; and the convert is the religious offspring of those by whose excitement he was influenced. A fiery, zealous preacher will make fanatical converts; and a moderate, calculating one, those of like habits and feelings.

There will be a manifest family resemblance between the authors of revivals and the converts to their system; and it will rarely happen that the features of the offspring are more comely than those of the parents.

When "revivals" are attended with success, by threatening people with endless torments in a furnace of fire if they refuse to worship the god who is regardless of the well-being of a great part of the human family, they are authorized by the account given in the book of Daniel, chapter 3d, which "No Calvinist" is requested to examine. The preaching which produced that revival, was, "Whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace."

Those "awakenings" which result in making the proselytes worse than the preachers and missionaries are by whom they are converted to any sectarian *ism*, correspond very well with the account of revivals mentioned by the Saviour, Matt. 23d chapter, 15th verse. "—for ye compass sea and land to make proselytes; and when he is made, ye make him twofold more the child of hell than yourselves."

But revivals that do not extend their influence beyond the pale of professors, and only tend to excite divisions, contentions and hard feelings among such as would otherwise conduct with tolerable propriety, bear some resemblance to the excitements of which St. Paul spake, in I Cor. iii. 3, 4. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men. For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

Though we would not be uncharitable, our opinion must be freely expressed. We have lived in the midst of what were called awakenings, reformations, revivals and excitements, produced by the exertions of various denominations; and we cannot but believe that they were the procuring cause of much evil in society. It is true, there are some people of honesty, truth, kindness and generosity among those who are brought to profess religion by those means. But it remains to be proved, that a man who was honest after his conversion, was not equally so before.

Let us see an instance, in which a fomentor of mischief, and a sower of discord, did not do as much or more mischief as usual, after the supposed change. Look at the tattling, swivel-tongued professors of orthodoxy, and consider the broils, and disputes, and troubles, which they occasion, and then say, whether their heart or tongue has been changed for the better. Peaceable, upright and trusty people there are among them, but when were they otherwise?

St. James describes religion in the following words: "Pure religion and undefiled before God and the Father, is this: To visit the fatherless and the widows in their affliction, and

to keep himself unspotted from the world."—James i. 27. To behold the revival of this religion, is pleasing to every benevolent heart. Let it not be said, we are opposed to such a religious awakening. No; would to God that every heart might feel its power, and every rational being exhibit its fruits. How preferable would it be to that *vapory something*, which dates with pride, and causes men to look down with contempt on all who cannot adore the image of orthodoxy.

CALVINISTIC UNIVERSALISM.

We are requested to give information that WILLIAM HYDE offers for Sale at his Orthodox Bookstore, Middle Street, Portland, a New and Spurious kind of Universalism, in a pamphlet, entitled

"GOOD TIDINGS OF GREAT JOY;

OR THE

DOCTRINE OF UNIVERSAL SALVATION

CLEARLY STATED, INCONTESTIBLY PROVED, AND

FAITHFULLY APPLIED, IN

A SERMON,

Preached and published by a Doctor of the Sect of CALVINISTS.

The doctrine contained in Mr. Hyde's favorite Sermon is called "Calvinistic Universalism," on account of its being essentially different from the doctrine maintained in the Christian Intelligencer; which for distinction's sake must have its appropriate name,—Christian Universalism. That the two systems are extremely dissonant, is demonstrable from the following fact. Mr. Hyde positively forbid a young man, in his employ, the privilege of selling the Numbers of the Christian Intelligencer, *on commission*; it being against his "conscience to disseminate the licentious doctrine it contained." But now he is employed in disposing of a pamphlet, which embraces his doctrine of Universal Salvation. Therefore, the Universalism which Mr. Hyde approves and encourages, is very different from the doctrine maintained in the Intelligencer, which he piously disapproves and disowns. Now as Mr. Hyde is a *red-hot Calvinist*, how shall we better describe this new doctrine which he wishes to disseminate among people, than to call it *Calvinistic Universalism*.

It should be distinctly understood and recollected, that we discard and disown Mr. Hyde's spurious universal doctrine. His darling Sermon encourages sin and wickedness, and holds it forth as a desirable thing that men should become Universalists, that they might indulge in criminality. Such a doctrine we *detest*, however pleasing it may be to such *pious men as the vender* of it.

Should the prevalence of Calvinistic Universalism become a subject of prayer in the Union Prayer Meeting, or occasion the appointment of a day of Special Thanksgiving in the orthodox churches, it will be first published in the Mirror. But the ardent prayers of the pious Bookseller, that his new doctrine may be "faithfully applied," to his own pecuniary interest, will be kept—*secret!* Many people, however, will "keep up a terrible thinking," that William "don't forget" the profits on the sale of his *three-cent-Sermon*. Whether he confesses his sins, as usual, by saying, "And now, Lord, thou wouldst be just in making me as miserable as I have made myself sinful," we are not particularly informed.

It is not impossible but Mr. Hyde will give over the publication of "Scott's Family Bible," and devote all the powers of his mind and the resources of his piety, to the dissemination of his favorite doctrine. If so, a certain part of the profits will be devoted to the manufacturing of ministers, missionary crusades, and other pious purposes.

N. B. Should neighbor Hyde wish to have this Notice extensively promulgated, he is at liberty to insert it in the *Mirror*.

It is expected, that Rev. WM. A. DREW, of Farmington, (Me.) will, by divine permission, deliver a Lecture in the Universalist Church in this town on WEDNESDAY EVENING next, commencing at 7 o'clock.

Rev. SEBASTIAN STREETER, of Portsmouth, N.H. has been invited by the First Universalist Society in the city of Boston, to become their Pastor, and we understand has accepted the invitation.

MARRIED,

In this town, by Rev. Dr. Nichols, Lieut. John B. Scott, to Miss Catharine Cross.

By Elder S. Rand, Mr. Nathaniel Johnson, of Portland, to Miss Mary Lock, of Falmouth.—Mr. Edward Mason, to Miss Ann Manson.

DIED

In this town, Margaret P. daughter of Mr. James Dwinel, aged 11 years.—Dolly, daughter of widow Stone, aged 12.—Miss Rhoda Mitchell, aged 28.—Mr. William Mountfort, 24.

In New-Gloucester, 29th ult. Capt. James Yetten, aged 65. Leaving behind him the reputation of an honest and industrious man—a good citizen, a faithful friend, a kind neighbor, a tender husband and an indulgent parent.

POETRY.

OH, TELL ME NOT THAT WINE WILL SOOTHE.

Oh, tell me not that wine will soothe
A heart beset with wo;
Oh, tell me not that wine will smooth
Grim penury's haggard brow;
For though its wave may beam as bright
As evening's sparkling tear,
It cannot gild misfortune's night,
Or calm the sinner's fear.

Oh, tell me not that beauty's smile—
That sun of cloudless morn,
Can black despair of wo beguile,
Or blunt affliction's thorn;
For though awhile its beams may play,
Where health and pleasure bloom,
Disease will shroud its pleasing ray—
It shines not in the tomb.

Oh, tell me not that fame can give
The cankered conscience peace;
Oh, tell me not that fame will live
When hope and life shall cease,
For though it points where honor bleeds,
And bids the bosom burn,
It, as the lightning swift, recedes,
When Time hath grasp'd his urn.

But tell me that Religion's ray
Can light the soul to heaven—
Oh, tell me this can point the way
To him on quicksands driven,
And I'll believe, for well I know
That this alone can save;
That this can chase the clouds of wo,
And gild the peasant's grave.

BOSTON BARD.

FOR THE CHRISTIAN INTELLIGENCER.

THE MORALIST—NO. 2.

The prevailing immorality of the day, indicates the existence of some essential error in the systems of education and government. Let us for a moment direct our attention to some particular point. We may contribute as much to the principal object of these numbers, by exposing some certain vice, and prescribing some hopeful remedy, as by any other means. From the long catalogue, I will name that master one—profanity. An irreverential use of the Divine name, is a prevailing sin. Without attempting to assign the reason for that abuse of language, let us inquire why those enjoying the advantages of a religious, yes, Christian education, do not correct an error so pernicious to the morals of community. Of its destructive tendency a oneness of opinion must exist, among the reflecting and sober, of every profession in life. Indeed, may I not advance still farther and introduce the judgment of the profane themselves, in the condemnation of profanity? Not unfrequently have I heard parents or guardians, deliver lectures to their children and others, against profane swearing, threatening them with severe chastisements, if they should be heard thus speaking. Yes, all that was said and done, even by those who indulged themselves in a criminal misuse of the powers of speech.

But I am told, that parents have acquired a habit of swearing, which they cannot overcome. Then let me in the first place, beg of thee, reflecting reader, especially the youth, to avoid that awful habit.—In the next place I contend that such people have not so much reverence for God, as they have for man. Were they in the presence of our Chief Magistrate they would not use his name in the same manner. But they profess, in common with others, to believe they are in the presence of God, and yet blaspheme his adorable name! There is scarcely a man, however experienced in the above named vice, who will not overcome his habit, powerful as it is, when in the company of superiors, or those to whom he knows it would be very displeasing. Then if they would have the same regard for God, the habit might be overcome. But lastly, Parents may teach by precept, and legislators may enact laws, but unless they sanction their words by example, the rising generation will heap practical curses on their heads. N.

HISTORICAL.

FOR THE CHRISTIAN INTELLIGENCER.

BRIEF ACCOUNT OF THE CRUSADES.

Mr. EDITOR—If you think the following sketch of the Holy Wars, would be interesting, you are at liberty to publish it.

OBSERVATOR.

By the CRUSADES or CROISADES we are to understand the wars which commenced, Anno Domini 1096, by those who called themselves *Christians*, against the *Infidels*, for the conquest of Palestine. It arose from a superstitious regard for those places, where the Saviour of the world had wrought miracles, was crucified, buried, and arose from the dead. Jerusalem having been captured by Omar, the pilgrims from all quarters met with much difficulty in performing their tour to the holy sepulchre, though permitted to do it, by paying tribute to the Saracen caliphs, till the Turks took possession of Palestine. An opinion about that time, being prevalent in Europe, that Christ would soon make his appearance in the Holy land, to judge the world, journeys thither were deemed highly meritorious, and pilgrims in multitudes flocked to the tomb of the Saviour, returning to Europe with aggravated complaints against the Turks, for the indignities they had suffered, and the profane derision of sacred things they had witnessed in the holy city of Jerusalem.

Gregory VII. attempted to form a combination of all the Princes in Christendom against the Mahometans, but failed on account of the enmity previously excited by his unprincipled intrusion upon their rights. Peter the Hermit, however, having visited Jerusalem, and deprecating the oppression of eastern christians and the dangers to which pilgrims were exposed, formed the hazardous design of marching a sufficient force to Asia, from the remote regions of the West, to subdue those warlike and potent nations, by which Palestine was possessed and enslaved. His plan being communicated to Pope Martin II. a council was summoned at Placentia, consisting of 4000 ecclesiastics and 30,000 seculars, which convened in a plain, while both Peter and the Pope addressed the multitude in such a pathetic manner that, all as one, filled with indignation towards the Infidels called loudly for war, and promised to support it, at the expense of blood and treasure. After Peter had visited the principal cities in Christendom, and the chief Sovereigns had been made acquainted with his vast designs, another council was called at Clermont in Avergne, where the greatest prelates, nobles and princes were so moved by the pathos of Peter and the Pope that, they exclaimed with the rest of the multitude, as if urged by a divine impulse, "It is the will of God;" which words were made the signal of rendezvous and battle in all succeeding adventures. Men of all ranks, enlisted in the holy enterprise, and wore a cross on the right shoulder, as the emblem of their profession. Ignorance and superstition, disorder and degrading crimes prevailed in Europe. A military spirit, without discipline, became the ruling passion of the nations, under the feudal law. Hence by suppressing hostilities of a more internal character, and uniting the valorous and blood-thirsty millions in the project of Peter, the sceptre of death was waved with insolence over the cities of Asia.

The crusades being considered the only road to heaven, priests, peasants, nobles and artisans became soldiers of the cross; and all who declined the service were reproached as impious and pusillanimous. Estates were sold at low prices, and large contributions made to support the holy war. The zeal of women was so great that they left the proper sphere of action, disguised themselves in the habiliments and armor of men and entered the camp, or disgraced their sex by devoting themselves to the army. The most wicked were sometimes ambitious in the common cause, in hopes of expiating past offences. A detachment of 300,000 undisciplined, unprincipled soldiers, under the command of Peter, and a soldier of fortune, named Walter the MONEYLESS, preceded the main army, and marched through Hungary and Bulgaria for Constantinople, confiding in a supernatural supply of provision; but being disappointed, they obtained by plunder what was expected by miracles, till the enraged inhabitants slaughtered them in multitudes. Of the more disciplined armies, 700,000 men passed the straits of Constantinople, and mustered in the plains of Asia. Nine princes and many lords were engaged in the first crusade. Jerusalem was taken by the confederated army. GODFREY, who besieged and took the city of Nice, was chosen king. The first crusade ended when the christians gained the famous battle of Ascalon against the Sultan of Egypt; though the spirit of crusading lasted nearly two centuries. The second crusade was headed by the emperor Conrad III. and Louis VII. king of France, A. D. 1144. The third, in 1188, immediately after Jerusalem was captured by Saladin, Sultan of Egypt; the fourth, was undertaken 1195, by Henry VI. after Saladin's death; the fifth, by Pope Innocent III. in 1198; the sixth, began

about 1228; the seventh, in 1249, was headed by St. Lewis; and the eighth, 1270, by the same prince, who made himself master of the Castle of Carthage, but soon died leaving his army in confusion. Since that time several Popes have attempted to raise another crusading spirit, but have not succeeded. During these dreadful holy wars, every crime was committed, every kind of suffering endured, and millions were brought to an untimely grave.

The crusaders were their own worst enemies by internal feuds and dissensions. They set up three small States, one at Jerusalem, one at Antioch, and the other at Edessa, which instead of assisting each other, were at war, committing such horrid cruelties as must have excited in the Turks the bitterest hatred against their religion. When Jerusalem was taken by them, not the numerous garrison only, but the inhabitants, men, women and children were massacred without pity. They marched towards the sepulchre of the merciful Jesus, over heaps of the dead, and wading in the blood of the innocent, sung anthems of praise. Yea more; overcome with religious enthusiasm, these barbarous monsters burst into tears, at the sight of the sacred tomb.

If any thing in their conduct exceeded the common course of ferocity and crime, it must be the phrenzy with which the teachers inspired little children, in 1204, to promote the crusading expeditions. Thousands of these innocent creatures were taken from their parents, on the superstitious use of the words, "Out of the mouths of babes and sucklings thou hast perfected praise." Their merciless conductors sold them to the Turks, or suffered them miserably to perish. To relate a millionth part of the criminality, atrocity, infatuation, ignominy, any wretchedness of the Crusades, or wars under the cross of Christ, for the suppression of infidelity in Palestine, would require volumes.—See Hume's Hist. Eng. and Mosheim's Eccle. History.

FOR THE CHRISTIAN INTELLIGENCER.

Mr. EDITOR—Please to give the following extract a place in the Christian Intelligencer.

It may be of some service to those who are inclined to contribute money and other things, for the erection of colleges and missionary palaces in foreign lands. To solicit contributions, to insure the salvation of those whom God elected from all eternity to everlasting life, is quite as ridiculous as any thing contained in the following extract.

"I recollect, continued he, when I was in Italy, a priest preaching about a poor sinner who had departed this life; his soul appeared before God, and he was required to give an account of all his actions. The evil and the good were afterwards thrown into scales, in order to see which preponderated. That containing the good proved much the lightest and instantly flew up to the beam. His poor soul was condemned to the infernal regions, conducted by angels to the bottomless pit, delivered over to devils and thrown into the flames. Already, said the preacher, had the devouring flames covered the feet and legs, and proceeded upwards even unto his bowels; in his vitals, oh! brethren, he felt them. He sunk, and only his head appeared above the waves of fire when he cried out to God, and afterwards to his patron saint. 'Oh! patron,' said he, 'look down upon me; oh! take compassion upon me, and throw into the scale of my good deeds, all the lime and stone which I gave to repair the convent of —.' His saint instantly took the hint, gathered together all the lime and stone, and threw them into the scale of good, which immediately preponderated; the scale of evil sprung up to the beam, and the sinner's soul into paradise at the same moment. Now you see by this, brethren, how useful it is to keep the convents in repair; for had it not been for the lime and stone bestowed by this sinner, his poor soul would even now, children, be consuming in hell fire; and yet you are so blind as to let the convent and the church, built by your forefathers, fall to ruin." "At this time," continued the narrator, "the priests wanted to get a new convent built, and had recourse to this expedient to procure money, which after this poured in upon them from all quarters."

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